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BY · MEE · KINGS · RAIGNE ·
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GOD AND THE KING:

OR, A DIALOGUE,

SHEWING,

That Our Soveraign Lord the King of ENGLAND, being immediate under God within his Dominions, doth rightly claim whatsoever is required by the Oath of Allegiance.

Formerly compiled and printed by the especial Command of King JAMES (of blessed memory;) and now commanded to be reprinted and published by his Majesties Royal Proclamation, for the Instruction of all his Majesties Subjects in their Duty and Allegiance.

LONDON,
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HENRICVS OCTAVVS DEI GRATIA ANGLIE ET FRANCIE REX

GOD AND THE KING:

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That our Soveraign Lord the King of *England*, being immediate under God within his Dominions, doth rightly claim whatsoever is required by the

OATH of ALLEGIANCE.

Theodidactus.

YOU are well met friend *Philalethes*; your countenance and gesture import that your thoughts are much busied: what may be the occasion of these Meditations?

Philalethes. *Somewhat I heard this Evening-Prayer from our Pastor in his Catechistical Expositions upon the fifth Commandment,* * Honor thy Father, and thy

* Exodus 20.

thy Mother: *who taught, that under these pious and reverent appellations of* Father *and* Mother *are comprised not onely our natural Parents, but likewise all higher Powers; and especially such as have Soveraign Authority, as the Kings and Princes of the Earth.*

Theodidactus. Is this Doctrine so strange unto you, as to make you muse thereat?

Philalethes. *God forbid; for I am well assured of the truth thereof, both out of the Word of God, and from the Light of Reason. The sacred Scriptures do stile Kings and Princes the* * nursing Fathers of the Church, *and therefore the nursing Fathers also of the Common-weal: these two Societies having so mutual a dependance, that the welfare of the one is the prosperity of the other.*

* Isaiah 49.

And the Evidence of Reason teacheth, that there is a stronger and higher bond of Duty between Children and the Father of their Countrey, than the Fathers of private Families. These procure the good onely of a few, and not without the assistance and protection of the other, who are the common Foster-fathers of thousands of Families, of whole Nations and Kingdoms, that they may live under them an honest and peaceable life.

There being so firm and near an Obligement of Subjects in Duty and Obedience unto their Prince, I could not but seriously meditate with my self, or rather enter into some thoughtful admiration, how there should be any so far unnatural, and forgetful of their many ways bounden and inbred Duty, as to enforce his most excellent Majesty to secure himself of his Subjects Loyalty and Allegiance by a solemn Oath.

Theodidactus. Such is the general pravity and corruption of men, that in most Kingdoms, and Commonweals, there have ever risen some seditious *Corahs*, and rebellious *Sheba's*.

Philal. *It may be upon some extraordinary provocation by the cruel Oppressions and insolent Tyrannies of Governors.*

Theodi-

Theodid. Nay, frequently, men, onely out of pride and ambition, or out of a blinde and intemperate zeal, or from the effect of both (when they are checked by the raigns of Government) repining discontent, have sown the tares of Sedition against the most vertuous and religious Princes; and ungratefully plotted their ruine, even when they have been most propitious and indulgent towards them.

What Prince was ever more merciful and compassionate then King *David*, as being fashioned and framed wholly according to his heart who is the God of Mercy and Compassion? yet *(a) wicked* Sheba *the son of* Bichri *lifted up his hand against him, and blew the Trumpet* of Schism and Sedition to rent his Kingdom from him.

(a) 2 Sam. 20.

That peaceful and moderate Emperor *Augustus*, honored by his Enemies for his Princely vertues, was assailed *(b)* ten several times by Conspirators. *Vespasian*, even composed of mildness and clemency, *(c) had daily Treasons* against him; and his son *Titus*, for his pleasing and amiable vertues, termed by *(d) Suetonius*, *the love and delight of mankinde*, wanted not a *(e)* traiterous *Cæcina.*

(b) *Suet. cap.* 19
(c) *Suet. cap.* 25
(d) *Cap.* 1.
(e) *Suet. cap.* 6.

But leaving ancient and forreign, and to instance in modern and domestick Examples (as most powerful to perswade, being fresh in our memories) his Majesties clemency towards the *Romanists*, and Papal Faction, at his happy Entrance into this Kingdom, was rare and admirable; especially if we consider their disloyalty and sanguinary attempts against Queen *Elizabeth* of blessed memory, onely under pretence of promoting their Superstition, whereunto his Majesty was a constant and professed Opposite, as well as his Royal Sister.

In the beginning of Queen *Elizabeths* reign, the *(a) most part* of such as were addicted to the *Roman Superstition*, communicating with us in Divine Service, lived free from all punishment or molestation, and enjoyed common favors and benefits with other of her

(a) Apology of Ecclesiastical *Hierarch. cap.* 1.

Majesties loyal Subjects. Of which their practise the Pope being advertised by some fervent and zealous *Romanists*, and that hereby in time his adherents would by little and little wholly consociate themselves with our Church, and so all hope would be lost by a home-party, of reducing this Kingdom unto his Subjection, out of which his Predecessors had gathered such rich Treasures. *Pius Quintus*, to prevent so great a Damage unto the See of *Rome*, and for this purpose to make an open Schism between his devoted Vassals, and her Majesties dutiful and faithful Subjects, he sent *Moreton*, an *English* Priest, to declare by his Papal Authority unto the then Earls of *Northumberland* and *Westmerland*, upon whom multitudes of Popish People in the North were dependant, that Queen *Elizabeth was an Heretique*, (and therefore that they ought to have no communion with her in civil affairs, much less in religious) *because, by being an Heretique, she was faln from all Dominion and Power, and they were not compelled to obey her Laws and Commandments.*

Anno Domini 1569. 11 Reg. Eliz.

Sand. lib. 7. de visib. Monarch.

Whereupon they raised an Army of *(a)* four thousand Footmen, and six hundred Horse, for the maintenance of the Liberty of their Conscience, and the Reformation of Religion, pretending *they were driven to take this enterprise in hand, lest otherwise Forreign Princes might take it upon them, to the great peril of this Realm:* which Forces were soon vanquished, and onely some chief Conspirators receiving condign punishment for their Rebellion: other Papists that did not partake in this seditious commotion (through the gracious disposition of her Majesty) enjoyed the same Liberty they did before.

(a) Stow in Annal. 12 Eliz.

But *Pius Quintus* was neither mitigated by her Majesties clemency, nor daunted with the ill success of his factious Complices: for being informed that his Projects took not that effect he expected *(b) because all the Catholiques knew not that Queen* Elizabeth *was declared an Heretique*, not long after he did publish a *Bull*, wherein,

(b) Sand. lib. 7. visib. Monarch.

one

out of the fulness of his Power, he denounced Queen Elizabeth *an Heretique, and that such as did cleave unto her should incur his Curse; that she was deprived of all Dominion and Dignity; that her Nobles and People, or any other that had sworn Obedience unto her, were freed from this Oath, and from all Allegiance and Fidelity; commanding them not to obey her Laws upon pain of his Curse.* And that this *Bull* might be the more generally known unto *Romanists*, and to gain undoubted credence thereunto, he caused it to be printed at *Rome*, to be signed by a publique Notary, sealed with the Seal of his Court; and at length, being sent into *England*, it was fastened by one *Felton*, deeply plunged in the *Roman* Superstition, upon the Gates of the Bishop of *London*'s Palace.

Anno Dom. 1570. 12 *Eliz.*

And although these Papal thunders and curses of *Pius Quintus* were but as *(c) the noise of thorns under the pot*, and vanished like the vapor of smoke; yet *Gregory* the thirteenth, immediately succeeding *Pius Quintus*, confirmed and ratified his *Bull*, erected a * Colledge at *Rome*, gave a Pension to another Colledge at *Doway*, to be receptacles for Fugitives and discontented Persons in *England*, to be instructed in School-points of Sedition (as it is manifest by the Books and Writings of their then chief Masters and Oracles *(d) Bristow* and *Allen)* and from thence to be secretly conveyed into this Kingdom, to perswade men they were bound to obey the *Popes Bulls* and Excommunications, to renounce their natural Allegiance unto her Majesty, and take part with any Domestical or Forreign Power to depose her from her Regal Throne.

(c) Eccles. 7. 8.

* *Anno* 1578. 14 *Eliz.*

(d) See *Bristow's* Motives, *Mot.* 15. 40. and *Allens* Defence, *Eng. Catholic.* c. 4.

The most eminent and principal men of note amongst these Fugitives were the Jesuites *Campian* and *Parsons*, who, at the commandment of *Gregory* the thirteenth, coming towards this Kingdom, desired of him that the forenamed Bull of *Pius Quintus*, which himself also had established, might so be understood, *(e) as to binde the Queen and the Heretiques (but not the Catholiques) as matters then stood, but when there might be had a publique*

(e) Instruments of this interpretation found amongst Papists.

1580. About this time *Parsons* writ the Reasons of Refusal of going to Protestant Churches; upon which writing (saith the Apology of the Ecclesiastical Hierarchy) when many chief men refused to go to Heretical Service, there was called a Parliament in the end of the same year, and the Law of twenty pound a Month for Recusants was ordained, but no capital Law made against Priests, or their receivers.

execution thereof. With these Instructions they entred *England*; and *Saunders* the same time *Ireland*, with an Army from the *Pope*, to succor the Rebel *Desmond*. And as *Saunders* labored by violence and force of Arms to enthral mens persons; so these, with artificial and plausible perswasions, to captivate their Souls: and prevailed with many, together with a refusal of communicating with us in the Religious Worship of God, to renounce their civil Duty and Allegiance unto their Soveraign.

And thus, by the seditious practises of Jesuites and Priests, this Seperation of her Majesties Subjects from Divine Service daily increasing, and accompanied with a perilous dissolution of the bond of their civil Obedience; yet her Majesty, out of her great moderation and incomparable goodness of nature, impeached none of these rebellious *Seperatists*, either in their Lives, Lands, Goods, or Liberties; but only, by a Decree in Parliament, punished them with a pecuniary mulct for the time they refused to come unto the Church, and published a Proclamation for the *Revocation of all such as remained beyond the Seas under the colour of study, to be the Authors of Treasonable Attempts.*

Anno Dom. 1581. 24 *Reg. Eliz.*

Wherewith these Seed-men of Sedition were no way suppressed, but rather did daily multiply, and at length grew unto that height of impiety, as to animate sundry desperate persons, and sons of *Belial*; as *Arden*,* *Parry*, and others of the same rank, with hope of Eternal Salvation, to lay violent hands upon her Majesties sacred person: and became principal Agents to incite the King of *Spain* (then entring into Hostility with this Land) to invade the Realm, assuring him to have here a Party of *Romanists*, ready to assist such Power as he should set on Land, for subduing of this potent Kingdom.

1582. 25 *Eliz.*

1583. 26 *Eliz.*

Which unchristian and unnatural Enterprizes of Fugitive Jesuites and Priests, covered with the Mantle of Zeal and Religion, enforced her Majesty, after much patience and longanimity, to Enact by publique Authority of Parliament,

1584. 27 *Eliz.*

liament, *That if any Jesuites or Priests, made in parts beyond the Seas, according to the rites of the* Roman *Church, came into this Realm, they should be adjudged Traitors, and suffer as in case of high treason.*

All these notorious seditions and rebellions, hatched and produced by the papal Faction, and their chieftains Jesuits and Priests, out of a zeal to reduce into this Land the Idolatry of *Rome*; and the justice and equity of the forementioned laws, made by the late renowned *Queen*, to suppress and prevent them, were well known unto his most excellent Majesty: and therefore at his happy inauguration unto this Kingdom, out of his own maturenes of judgment, and grounded perswasion of the Truth, being resolved to tread the steps of his Royal Sister, and by the light of the *Gospel* to extinguish the *Egyptian* darknes of Popery; he could not but in his Princely wisdom more then conjecture, that the like disloyal attempts might be practised against his sacred Dignity and Person by these *Romanists*. Notwithstanding, out of his gracious inclination unto Pity and Mercy, desiring to conquer Evil with Goodnes, in the beginning of his Reign he set at liber- 1603.
ty all Jesuits and Priests that were imprisoned; and unto such as lurked in secret corners of the Land, he gave them leave openly to profess themselves to be such: so that both by a certain day would depart the Realm. And as for other recusant Papists, refusing to partake with us in the sincere worship of GOD, he frees them from all pecuniary mulcts imposed upon them by the Law, honored many of them with Knighthood, gave them free access unto his Court and presence, bestowed equal favours upon them with their opposites in Profession. They were not provoked by any tyrannous Cruelty or Oppression unto any seditious Enterprises.

Philalethes. *Surely no, but rather had just cause to be truly dutiful, and loyal to his Majesty; who thus did change deserved Justice into Mercy and Clemency.*

Theo-

Theodidactus. The Mercy indeed and Favour of Kings and Princes, is like a (*a*) cloud of the latter rain, and worketh much, even upon mindes not well disposed. But some of these *Romanists* were of so rancorous spirit, and brutish ingratitude, that whilest they peaceably injoyed the fore-cited Favours, they did plot a Treason barbarous for Cruelty, unmatchable in regard of example, the Horrible Destruction by Gunpowder, of the *King*, *Queen*, their royal Progeny, and the whole Court of Parliament at once.

(a) Prov. 16. 15.

Philal. *Did the bloody Actors of this monstrous attempt alledge no motive or reason thereof?*

Theod. None but their fanatical zeal to promote the *Romish* Religion; which enraged affection out of charity is not to be supposed to be in all of that Profession, and in wisdom to be feared least it be in some, surviving these offendors: And therefore, to discern the one from the other, the Oath of Allegiance (which hath occasioned this our conference) was principally framed.

Philal. *They that will be so impious as to lift up their hand against Gods anointed, little fear the hainous sin of Perjury, and therefore this Oath will not much avail to discover such treacherous Persons.*

Theod. An Oath is a most sacred Bond, and with a secret terror, imprinted by the immediate finger of God in the taking thereof, doth so straitly oblige the inmost Soul and Conscience, that although many men be obdurate unto other grievous Sins, yet they will be tender and sensible of the violation of an Oath. *Very often (saith Saint* Augustine) *men provoke their wives, whom they suspect to be Adulterous, to clear themselves by an Oath; which they would not do, unless they did believe that those which fear not Adultery may fear Perjury: for indeed* (saith he) *some unchaste women, which have not feared to deceive their husbands by Wantonness, have been afraid to use God unto them as a witness of their Chastity.* In the marital Conjunction of the Husband and Wife, there is a lively resemblance

(b) Contra mendac. ad Cons. cap. 21.

ſemblance of the Obligation of Subjects in civil Allegiance unto their Prince: for as the coupling of the Wife unto the husband in dutiful Obedience, ſo of Subjects unto their Prince in Loyalty and Fidelity, is a very arct and near Union: and as the *(a)* Husband is the head of the Wife, ſo is the *(b)* Prince of his Subjects. As therefore experience in the daies of Saint *Auguſtine* taught, that Wives did rather dread wilful Perjury, then undutifulneſs towards their Husbands; ſo it is now to be preſumed, that many Subjects will abhor the ſame crying Sin more then Diſobedience.

(a) 1 Cor. 11. 3.
(b) 1 Sam. 15. 17

Philal. *But is there any example in former ages of the like Oath for the trying of the Loyalty of the Subjects unto their Soveraign?*

Theod. About a thouſand years ſince, the ſame Oath in ſubſtance was uſed in *Spain*, and ratified by the Canons of diverſe famous Councels of *Toledo*: For whereas there *was a general report, that there was ſuch perfidiouſneſs in the mindes of many people of diverſe Nations, that they made no Conſcience of keeping their oaths and fidelity that they had ſworn unto their Kings; but did diſſemble a profeſſion of fidelity in their monthes* (like unto equivocating Papiſts) *When they held an impious perfidiouſneſs in their hearts*: the fourth Councel of *Toledo* decreed (as alſo other *(a)* Councels afterward held in the ſame City) that *(b) whoſoever of us, or of all the people through all* Spain, *ſhall go about, by any means of conſpiracy or practiſe, to violate the oath of his fidelity, which he hath taken for the preſervation of his Country, or of the Kings life; or who ſhall attempt to lay violent hands upon the King; or to deprive him of his Kingly power; or by tyrannical preſumption uſurp the Soveraignty of the Kingdom; let him be accurſed in the ſight of God the Father, and of his Angels; and let him be made and declared a ſtranger from the Catholick Church, which he hath profaned with his perjury.*

Concil. Toletan. 4. can. 74.
(a) Concil. Tolet. 5. 6. 10.
(b) Can. 74.

Philal. *Hath this oath any agreement and correſpon-*

dence

dence with the Oath of Allegiance unto the Kings Majesty?

Theodidactus. Almost in every point and circumstance, as you will easily perceive, if I shall but read the Oath of Allegiance unto you out of this book which I have in my hand: for the tenor hereof is thus word for word.

I *A. B.* Do truly and sincerely acknowledge, profess, testifie and declare in my conscience before God and the world; That our Soveraign Lord King James is lawful and rightful King of this Realm, and of all other his Majesties Dominions and Countries; and that the Pope, neither of himself, nor by any Authority by the Church or See of Rome, or by any other means with any other, hath any power or Authority to depose the King, or to dispose any of his Majesties Kingdoms, or Dominions; or to authorize any Forreign Prince to invade or annoy him, or his Countries; or to discharge any of His Subjects of their Allegiance and Obedience to his Majesty; or to give licence or leave to any of them to bear Arms, raise tumults, or to offer any violence, or hurt, to his Majesties royal Person, State, or Government, or to any of his Majesties Subjects within his Majesties Dominions.

Also I do swear from my heart, that notwithstanding any declaration, or sentence of Excommunication, or Deprivation, made, or granted, or to be made, or granted by the Pope, or his Successors, or by any Authority, derived, or pretended to be derived from him, or his See, against the said King, his Heirs or Successors, or any absolution of the said Subjects from their obedience: I will bear Faith and true Allegiance to his Majesty, his Heirs and Successors, and him and them will defend, to the uttermost

of

of my power, against all conspiracies and attempts whatsoever, which shall be made against his or their Persons, their Crown and dignity, by reason or colour of any such sentence, or declaration or otherwise; and will do my best endeavor to disclose and make known unto his Majesty, his Heirs, and Successors, all Treasons or Traiterous Conspiracies, which I shall know, or hear of, to be against him or any of them.

And I do further swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, this damnable doctrine, and position, That Princes, which be excommunicated or deprived by the Pope, may be deposed, or murthered by their Subjects, or any other whatsoever.

And I do believe, and in Conscience am resolved, that neither the Pope, nor any person whatsoever, hath power to absolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority to be lawfully ministered unto me, and do renounce all pardons and dispensations to the contrary. And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And I do make this recognition and acknowledgement heartily, willingly, and truly, upon the true faith of a Christian: So help me God.

Philal. *There is indeed between this Oath, and the former, established by the Councels of* Toledo, *a perfect harmony, if we respect the substance of the matter in them, save that the former Oath is more general and concise, the latter more diffuse and particular. And therefore I would intreat you, for my more clear and distinct apprehension thereof, to*

resolve it into the several heads and branches of which it doth consist.

Theod. I shall presently give you satisfaction herein. In an Oath there is the *matter* or *truth* which we swear, or the *form* and *manner how* we are to swear. *The manner* of taking this Oath is *to swear plainly, sincerely*, and without *all equivocation, mental reservation, or secret interpretation, in* (a) *Justice, Judgement, and Truth*; otherwise then that infamous Heretique (b) *Arius* swore, who being demanded by the Emperor, whether he would subscribe unto the *Nicene Faith*, which condemned his Heresie, denying the Godhead of Christ; he forthwith yielded hereunto: and being further required by the Emperor (suspecting his dissimulation) to swear unto the same faith, he writ his own Heretical Confession, subscribed it, hid it in his bosom; and then, having a mental relation unto his Confession, he took an Oath that he had truly and from his heart subscribed. In which perfidious action, the wretched Heretique was either ignorant, or wilfully forgetful, that *by* (c) *whatsoever art of words any man sweareth, yet God, who is the witness of the conscience, accepteth it, as he doth to whom the Oath is made.*

(a) Jer. 4. 2.
(b) Socrat. Hist. l. 1. c. 25. Niceph. Hist. lib. 8. c. 5.
(c) Isidor. Hispal. Senten. l. 1. c. 31. Bern. de inter. Dom. c. 15.

The matter or main subject of this Oath, which is the principal thing whereof I conceive you desire to have a more distinct and full understanding, may to this purpose be resolved into these ensuing assertions.

1. Our Soveraign Lord King James is the lawful King of this Kingdom, and of all other his Majesties Dominions and Countries.

2. The Pope, neither by his own Authority, nor by any other Authority of the Church, or of the See of Rome, nor by any other means, with any others help, can depose his Majesty.

3. The Pope cannot dispose of any of his Majesties Kingdoms and Dominions.

4. The Pope cannot give Authority to any

For

Foreign Prince to invade his Dominions.

5. The Pope cannot discharge his Subjects of their Allegiance unto his Majesty.

6. The Pope cannot give licence to one or more of his Subjects to bear arms against him.

7. The Pope cannot give leave to any of his Subjects to offer violence unto his Royal Person, or to his Government, or to any of his Majesties Subjects.

8. Although the Pope shall by sentence excommunicate, or depose his Majesty, or absolve his Subjects from their obedience, notwithstanding they are to bear faith and true Allegiance unto his Majesty.

9. If the Pope shall by sentence excommunicate or depose his Majesty; nevertheless his Subjects are bound to defend his Person and Crown against all attempts and conspiracies whatsoever.

10. If the Pope shall give out any sentence of excommunication, or deprivation against his Majesty; notwithstanding his Subjects are bound to reveal all Conspiracies, and Treasons against his Majesty, which shall come to their hearing and knowledge.

11. It is Heretical and detestable, to hold, that Princes, being excommunicated by the Pope, may be deposed or murthered by their Subjects, or any other.

12. The Pope hath not power to absolve his Majesties Subjects from their Oath of Allegiance, or any part thereof.

Philal. *By these assertions thus distinctly proposed, I confess I do conceive the principal contents of the Oath more clearly then before: But I would not onely have a full and through apprehension of this Oath, but likewise upon any occasion, for the more expedite performance of my duty unto his excellent Majesty, readily remember it, which I shall be*

the better able to do, if you would be pleased to reduce this multiplicity of assertions unto some fewer heads.

Theod. This may easily be accomplished: There are two special grounds or foundations of true Soveraignty in our gracious Lord the King. The one, *that receiving his Authority onely from God, he hath no Superior to punish or chastise him but God alone.* The other, *that the bond of his Subjects in obedience unto his Sacred Majesty is inviolable, and cannot be dissolved.* These two general heads (presupposing the undoubted truth of the first assertion [*Our Soveraign Lord King* James *is the Lawful King of this Kingdom, and all other his Dominions and Countries*] because the most * seditious impugners of of his Majesties Crown and dignity freely acknowledge it) comprise all the other assertions, as even now I severally proposed them out of the Oath of Allegiance.

Hæ juramenti partes veræ sunt quod Jacobus *sit legitimus Rex Angliæ, Scotiæ, Hiberniæ*, &c. *Becca. controv. Angli. cap.* 3.

* Every English Catholick doth profess his Majesty to be his true and lawful King. *Parsons* in his judgement of the Apology. part. 1. num. 22.

For to begin then with the first head: seeing that when God would denounce his most heavy Judgments against wicked Kings that transgrest his Law, as against *Saul* and *Rehoboam*, he threatneth them with renting their Kingdoms from them, and making their houses desolate; the *deposing of a King*, the *disposing of his Dominions* unto another, *the hostile invading of his Countries*, must needs be a grievous Chastisement: And therefore if his Majesty hath no Superior beside God to punish him, the Pope as his *Superior* cannot *by any means* whatsoever *depose him, dispose of his Dominions, invade his Countries*, which is the effect and substance of the second, third, and fourth Assertions.

Philal. *Doth the same general ground of his Majesties Kingly Soveraignty comprehend the rest of the assertions?*

Theod. No; for they are all contained within the limits of the second principle of Regal Soveraignty, *That the Bond of the Kings Subjects in Obedience unto his Majesty is inviolable, and cannot be dissolved.* This will be evident unto you by a compendious recital of the chief parts and duties of Allegiance from a Subject to his

Prince.

Prince. And we cannot learn these duties from a better Master than God himself, who hath so exactly taught them in his sacred Word.

The general duty which God enjoyneth upon all men, *to eschew evill and do good*, is diffused through the particular duties of every man; whether it be the duty of a servant unto his Master, of a son unto his Father, or of a subject unto his Prince. And in the Allegiance of a Subject unto his Soveraign, the *Evill* he is to *eschew* is *evill* in *Action*, for he is not to *(b) touch* him with any hurtful touch, nor to *(c) stretch out his hand against his sacred Person*, nor so much as to affright, or disgrace him, by cutting the lap of his Garment: *Evil in Words*, for (d) *he is not to curse his Ruler*: *Evill* in Cogitations, for *he is not to* (e) *curse the King in his thought*. So likewise the good which he is to do, out of Obedience unto his Prince, is in *Deed*, by *(f) paying Tribute* unto him for his Regal support, by fighting his Battels with *Joab*, adventuring his life with *David*, to vanquish his Enemies: in Speech, by revealing with religious (g) *Mordecai* the treasonable designments of *Bigan* and *Teresh*, by pouring out prayers *(h)* and supplications for his welfare: in Thought, by esteeming and honoring him from the heart, and out of *(i)* Conscience, as the *(k) anointed of the Lord*, *Gods holy Ordinance*, *and Minister*, and as a *(l)* God upon earth: for this is to obey him for the *(m) Lords sake*, *to fear God*, and *honour the King* (n); when we fear God, by whom the *(o)* King reigneth, and his throne is established.

(b) Psal. 105.
(c) 1 Sam. 15.
(d) Exod. 22.
(e) Eccl. 10.
(f) Rom. 13.
(g) Ester 2.
(h) 1 Tim. 2.
(i) Rom. 13.
(k) Esay 45.
(l) Psal. 82.
(m) 1 Pet. 2.
(n) 1 Pet. 2.
(o) Prov. 8.

Now if the Subjects of our Soveraign, out of their *Allegiance* unto his Majesty, are not to lay violent hands upon his sacred Person, but to succor and defend him even with the hazzard of their lives: not to curse him with their tongues; but to bless him by prayers and supplications, and preserve him by discovering all attempts against his life and dignity: not to harbour in their Souls any evil thought of him; but from their heart to honour him as Gods Vicegerent here upon earth: and

the Bond of this Allegiance (as the second ground of Kingly Soveraignty averreth) *is inviolable, and cannot by any means be dissolved:* then, although the Pope doth arrogantly presume to *discharge them from their Allegiance unto his Majesty, to absolve them from their Oaths of Obedience, to give licence unto them to bear Arms against him, and offer violence unto his person, to excommunicate and depose his Majesty*; all these impious and irreligious practises are in vain; and notwithstanding, they are *not to depose, or murther his Majesty, or any way to offer violence unto his sacred Person, Crown, and Dignity; but to defend him against all Conspiracies, to reveal all Treasons against his Majesty, and bear unto him faith and true Allegiance.*

Philalethes. *I do now fully conceive how the two props and pillars of supreme Authority in his excellent Majesty, which you have proposed, do briefly and as it were by way of Epitome, comprise all the chief and material points of the Oath: and although I am most assured in my Conscience of their firmness and immoveable Stability in the truth; yet to be the more enabled for the justifying of them unto others, I would request you to shew how these pillars are supported, and upon what foundations they are built.*

Theod. Hereunto I do willingly condescend, and will first discover unto you the foundations of the first Prop, or Pillar; *Our Soveraign Lord King JAMES, receiving his Authority onely from God, hath no Superior to chastise and punish him but God alone.*

The ancient practice of this Kingdom is clear for this Truth: *Bracton,* * twenty years *chief Justice* under *Henry* the third, in his * Customs of *England* saith; *There are under the King freemen, and servants are subject unto his power, as also whatsoever is under him; and he himself is subject to no man, but onely unto God.* And again, *if there be any offence committed by him, forasmuch as there is no breve to* enforce or constrain him, *there may be supplication made that he would correct and amend his fault:* which if *he shall not do, it is abundantly sufficient punishment for*

* Ball.

* 1 Centena. rubrica. 35.

Et ipse sub nullo nisi tantum sub Deo.

for him that he is to expect God a revenger: for no man may presume **judicially to examine his doings, much less to oppose them by Force and Violence.* And this is no othe. Kingly Soveraignty then God himself hath given unto his Majesty: *I counsel thee* (saith God by the mouth of (p) *Solomon*) *to keep the Kings Commandment, and that in regard of the Oath of God: be not hasty to go out of his sight, stand not in an evil thing, for he doth whatsoever pleaseth him. Where the Word of a King is, there is power; and who may say unto him, What dost thou?* An evident testimony, that as Kings are subject unto God, whom (q) *We are to obey rather then men*; so they are subject onely unto God, and have no mortal man their Superior, who may require of them an account of their doings, and punish them by any judicial Sentence.

* Disquirere.

(p) Eccl. 8.

(q) Acts 5.

And this divine Verity was not onely taught by *Solomon*, but likewise by his father *David*; who, out of a Consideration of the eminency of this Regal Authority, subject onely unto the severe Judgment of God, poureth out before him this penitent Confession: (r) *Against thee, against thee onely have I sinned. Against thee onely: for he was a King* (*saith* * Ambrose) *not bound unto Law, because Kings are free from the bond of Crimes, and are not called unto punishment by any Law, being safe by the power of Command: therefore* David *sinned not against man, unto whom he was not obnoxious*, in regard of Punishment; but of Admonition onely, and Reproof, uttered in the Name, and by the Authority of God himself.

(r) Psal. 51. 6. * Apolog. David cap. 4. & 12. Epist. 7. Epist. & Ser. 16. in Psal. 118. with whom do agree Arnob. Cassiod. Beda. Glossa. ord. Enhymi in 51. Ps. & Dydimus, Cyril. Nicetas in Aurea catena. in 50. Psalmos.

Hereupon the Prophet *Nathan*, having used this Preface (*Thus saith the Lord*) *admonished King* David *that he should expiate his sin by Repentance, but he gave no sentence against him whereby according to the Law he might be adjudged unto Death.* For if *Nathan* had given any such sentence against *David*, he should have had power to deprive him of his Life, and so of that which he enjoyed by his Life, his Regal Authority; which God only can take away from Princes, because he alone bestoweth it upon them.

Leo 4. 2. 4. 7. c. Nos si competenter. 2 Sam. 12.

For

For from whence have they received their Soveraignty to be here upon earth as gods over men? God himself answereth, (s) *I* (and not any creature whatsoever) *have said, ye are are Gods*: and as by my Word the world was made; so are ye appointed by the same Word to rule the world. Who hath given unto them their Kingdoms? the most High, (t) *he ruleth in the kingdom of men, and giveth it to whomsoever he will.* What power hath seated them in their Thrones? The power of the Almighty, (u) *Reges* (as the vulgar Translation readeth it) *collocat in solio*, he placeth Kings in the Throne. And by whom do they sway their Scepters, and govern their Kingdoms? By Gods special Authority, (x) *by me* (saith God himself) *do Kings reign, and decree justice*, by his immediate power who is (y) *Lord and King of all the earth.* And to descend unto particulars, Doth not God by the mouth of his Prophet *Nathan* tell *David*, (z) *I anointed thee King over Israel?* doth not *Solomon* acknowledge, that (a) *the Lord hath established him, and set him on the throne of his father David?* was it not the saying of the Prophet *Ahija* in the person of God unto *Jeroboam*, (b) *I will give the kingdom unto thee?* Neither the kingdom only, and the power of Princes, but all things else proper unto them, are after a peculiar manner Gods. Their (c) *Crown*, their (d) *Anointing*, their (e) *Scepter* and *Throne* are Gods; and their persons, adorned with all these, are so Divine and Sacred, that they themselves are the (f) *Angels of God*, and (g) *sons of the most High.*

(s) Psal. 82.
(t) Dan. 4.
(u) Job 36.
(x) Prov. 8.
(y) Psal. 47.
(z) 2 Sam. 12.
(a) 1 King. 2.
(b) 1 King. 11.
(c) Psal. 21.
(d) Psal. 89.
(e) 2 Chron. 9.
(f) 2 Sam. 14.
(g) Psal. 82.

Philal. *If the Persons of Princes are so Sacred, and their Authority is thus wholly from God, how is it said in the holy Scriptures that some of the Kings even now mentioned were made by the people, and so received their Regal power from them, and by their Election? Is it not said of* Saul, (h) that all the people went to *Gilgal*, and there made him King before the Lord? *Of* David, (i) the men of *Judah* anointed *David* king of *Judah*, the Elders of *Israel* anointed *David* king over *Israel?*

(h) 1 Sam. 11. 15.
(i) 2 Sam. 5.

Theod.

Theodidactus. [k] *Zadok* the Priest and *Nathan* the Prophet anointed *Solomon* King, and the Lord also anointed him, otherwise he had not been the Lords anointed, but the anointed of *Zadok* and *Nathan*. The Lord anointed *Solomon* as Master of the substance, and gave unto him his Regal power; *Zadok* and *Nathan* anointed *Solomon*, as Master of the ceremony, and declared that God had given unto him this power. For outward unction doth not confer upon Kings their authority (when without it [l] *Cyrus*, and before the use thereof some of the [m] Patriarchs over their families were the anointed of the Lord); but it is a sign only of Sovereignty, because if we poure oyl into the same vessel with any other liquor, it wil be alway uppermost.

The Elders then of *Judah* and *Israel* [n] anointing *David* King, did manifest him to be their King; but did not give unto him the right unto his Kingdom, this was only from the [o] Lords appointing.

In like manner *Saul* first [p] *anointed by the Lord to be Captain over his Inheritance*, upon the Petition of the people [q] *set a King over them by the Lord*, and chosen immediately by God to be a King, as [r] *Matthias* was to be an Apostle by *casting lots*; *God made him King*; he only gave unto him Kingly power, and not the people: who notwithstanding after all this, are said to * *make him King* by approving him as made by God, and receiving him into the possession of his Kingdom to exercise his Regal authority, whom the sons of *Belial* had rejected. The *people then made Saul King*, not by giving unto him the right of his Kingdom, but by putting him into the possession of his Kingdom to reign over them: For the Jewes by Gods special [t] commandement being to make such a one King, whom their Lord God had chosen, unto whom their Lord God had given Regal Authority; from their Lord God, and not from themselves, from heaven and not from earth, was the Soveraignty of their Princes.

For as in the Spiritual Graces which God mercifully bestoweth upon the faithful, neither the outward ministry of *Paul in planting*, nor of *Apollo in watring*, is any thing, but

[k] 1 King 1.
[l] Esay 45.
[m] 1 Chro. 16.
[n] 2 Sam. 2.
[o] 1 Sam. 16. 2 Sam. 5.
[p] 1 Sam. 10.
[q] Ibid.
[r] Act. 1.
[s] 1 Sam. 10.
* מלך *Constituere regem, est verbum tertiæ conjugationis, quod cum esserat duplicem actionem, proprie significat facere regnare; & regnare est regium exercere potestatem; quasi diceret, fecerunt, ut regiam potestatem exerceret: Isaiah Pimenta lib. 1. cap. 2. de rebus Salomon.*
[t] Deut. 17.

u 1 Cor. 3. u *God giveth the encrease*: So in the civil power which God vouchsafeth unto Princes, the people are not *any thing* in regard of giving this Authority, but God only is the free Donor thereof.

Philale. Although the power of Princes is not from the people; yet it is often derived unto them from their noble Progenitors by succession, or obtained through their own prowesse; and by lawful conquest: how then is it onely, and immediately from God?

Theodidactus. Succession, and lawful conquest, are Titles whereby Princes receive their Authority, they are not the original, and immediate fountain of this Authority. Heat, moisture, cold, drineſs, and our temper arising from them (whiles we are miraculously fashioned in our mothers womb) are preparations whereby our bodies are made fit receptacles for our souls; but the y Creator of our soul is God: So Princes have just claim unto their Sovereign power by the titles of succession & conquest; but the prime Author of their power is God. *Inde illis est potestas* (saith z *Tertullian*) *unde spiritus*: thence have they their power whence their spirit. And before him a *Irenæus: Cujus jussu nascuntur homines, ejus jussu constituuntur Principes*: By whose appointment they are born men and made reasonable creatures (and that is by God only who b infuseth into them their soul by creating it) by his appointment are they made Princes. And as they receive their power only from God, so for the good or evil administration thereof, they are accountable only unto God, as unto their Superiour, and not unto any mortal creature. God only maketh them Kings, and God only can unmake them, and deject them from their Thrones.

y Eccles. 12.

z Apologet. c. 30.

a Lib. 5. cont. Hær.

b Lombard. l. 2. Sentent. distinct. 17.

Philalethes. Were not the Priests amongst the Jewes Superiours unto their Kings to judge, and dethrone them, if they were delinquent?

Theodidactus. No, rather Priests were subject unto Kings, and punished by them for their offences. c *Abimelek* the Priest acknowledged himself King *Sauls* servant. *Let not the King impute any thing unto his servant*, saith *Abimelek*, speaking

c 1 Sam. 22.

speaking of himself. And again unto King *Saul: thy servant knew nothing of this.* And lest it might be thought that these words were uttered by a timerous spirit, unto *Saul* a [d] Tyrant; *David* a religious [e] Prince calleth *Zadok* the Priest his servant. Neither was *Solomon* behind *David* his father in the knowledg of his Sovereign authority over Priests, when he deposed *Abiathar* the high Priest, and placed *Zadok* in his room.

d 1 King. 1.
e 1 King. 2.

Philalethes. Indeed the [f] text saith, Solomon *cast out Abiathar from being a Priest unto the Lord*: but some attribute this fact of deposition unto *Solomon* as he was a Prophet: because it immediatly followeth in the same text, that he might fulfil the words of the Lord against the house of *Ely.*

f 1 King 2.

Theodidactus. The fulfilling of this prophesie was not the motive that excited *Solomon* to depose *Abiathar*, but *Abiathars* [g] conspiracy and treason with *Adonijah*: for the words, *that he might fulfil*, &c, do not shew the cause why *Solomon* did cast out *Abiathar*, but the consequent of this fact; which was foretold by a Prophet, but not accomplished by *Solomon* as a Prophet. Men foretel things to come as Prophets, they do not put the things foretold in execution as Prophets: For then the [h] soldiers were Prophets casting lots upon Christs garment, *that the Scripture might be fulfilled*; [i] *Herod* was a Prophet fulfilling the prophesie of *Jeremie*, by murthering the *Innocents*. And many other instances might be given in this kinde, which I pass over, because the main point which occasioneth the producing of them, the subjection of Priests among the Jewes unto their Kings, is ingeniously acknowledged by some of the Jesuits. In the Old Testament (saith [k] one of the first and chiefest of that seditious order *under the Law of Nature, or of* Moses, *Priests were subject unto Kings.*

g 1 King. c. 1. 2
h John 19.
i Matth. 2.
k *Salmer. 1 act. 63 de potestate ecclesiast. & secul.*

Philalethes. I have heard of other Romanists that have exalted the Jewish high Priests above the Thrones of Kings, and that do alledge unto this purpose some particular examples: As of the high Priest [l] *Azariah*, who with fourscore other Priests [m] valiantly assailed King *Oziah* stricken

l 2 Chron. 26.
m *Allen. defen. Eng. Cath. c. 5.*

with the leprosie, for burning Incense unto the Lord; [n] did thrust him by force out of the Temple; according to the Levitical [o] Law against Lepers, constrained him to go out of the City, and deprived him * of his Kingly Authority. Of [p] *Jehoida*, who being chief Priest, caused Queen *Athalia* to be slain, because she * maintained the Idolatrous worship of *Baal*, and made *Joas* King in her stead.

n *Allen. ibid.*
o Levit. 13.
* *Auctoritate regnandi. Bellarm. lib. 5. de Pont Rom. c. 8.*
p 2 King 11.
* *Foveret cultum Baal. Bellarm. l. 5. de Pont. c. 8.*

Theodidactus. These facts of *Azaria* & *Jehoida*, if they were sincerely related out of the Book of God, they would make little for the superiority of Priests over Kings: For first the Scripture saith not that *Azaria* violently assailed *Ozia*, or did by force thrust him out of the Temple: he was [q] compelled (without any force from *Azariah*) by the immediate hand of God, striking him with leprosie, to go out thence. And when it is said [r] *Azariah* the chief Priest with others caused *Ozia* hastily to depart from the Temple, this (as * *Josephus* doth testifie) was only by words and admonition. And * *Chrysostome* giveth the reason, *For the office of a Priest is only to reprove, and freely to admonish, not to move arms, nor to use bucklers, nor to shake a launce, neither to bend a bowe, nor to shoot forth darts, but onely to argue and freely to admonish.* Neither did *Azaria* deprive *Ozia* of his Kingly authority, which he held unto his death: for he was [s] *sixteen years old when he was made King, raigned two and fifty years*, and * died being threescore and eight years old. And although by reason of his Leprosie [t] dwelling apart according unto the prescript of the [u] Law, his Son *Jotham* was his vicegerent to [x] rule the Kings house and the people of the Land: yet until *Ozia* [y] *was buried with his Fathers Jotham raigned not in his stead*, he had not the right of the Kingdome.

q 2 Chro. 26. 20.
r Ibid.
* *Antiquitat. Iudaic. l. 9. c. 11.* whom *Cajetan* doth follow upon the 2 *Chro. 26. visâ leprâ Sacerdotes Regem leprosum ad festinè egrediendum monent*
* *De verb. Isaiæ vid. Dom. Ho. 4.*
s 2 King. 15.
* *Joseph lib. 9. Antiq. cap. 11.*
t 2 Kings 15.
u Levit. 13.
x 2 Chro. 26. 21
y Ibid. vers. 23.

Philalethes. You have given a sufficient answer unto this example of *Azaria*; but the other of *Jehoida* seemeth to have more difficulty.

Theodidactus. In this instance likewise I shall, I trust, easily give you satisfaction, if you will but call unto mind, first how *Ahazia* [z] son of *Joram*, and [a] King of *Judah*, dying, his mother [b] *Athalia slew all the Kings seed save Joas* the son of

z 2 Kings 8.
a 2 Kings 9.
b 2 Kings 11.

of *Ahazia*, whom [c] *Jehosheba* his Aunt, and Wife unto *Jehoida* the high Priest *had stollen from among the Kings Sons* that should be slain, and hid him in the house of the Lord six years. [c] 2 King. 11. 12.

Secondly, That *Jehoida* not as high Priest, but as *Joas's* Uncle by marriage, and a Protector over him by reason of this alliance; and *not alone, but* [d] *with the Captains of hundreds, with the Levites out of all Cities, and with the chief fathers of Israel, brought forth* Joas *King* Ahazias *son*, did *put upon him the Crown*, and declared him to be King who was rightfully so, both by the title of succession, and [e] Gods own special appointment. [d] 2 Chron. 23. [e] 2 Chron. 23. 11.

[f] Thirdly, After they had thus seated *Joas* in his Regal Throne, by his authority, *Jehoida* commanded *Athalia* as a bloody Usurper of the Kingdom to be slain, so that indeed *Joas* the true heir of the Scepter of *Judah*, and not *Jehoida* the Priest, punished *Athalia* usurping the Crown. [f] 2 Chron. 23. 14. 15.

Philalethes. I do now plainly perceive that such as endeavour to advance the Miter above the Crown, the Priesthood above Regal power, have no ground hereof in the Old Testament: yet peradventure out of the New Testament they may alledge somwhat for this preposterous subordination

Theodidactus. If Kings before the coming of Christ had supream Authority over Priests and all sorts of men within the circuit of their jurisdictions: Christ since hath not diminished, or embased this Soveraignty. *Audite Judæi, & Gentes* (saith Saint [x] *Augustine* speaking in the person of his Saviour) *audi circumcisio, audi præputium, audite regna terrena, &c.* Hearken ye Jewes, hearken ye Gentiles, hearken Circumcision, hearken uncircumcision, hear all earthly Kingdoms; I do not hinder your ruling and reigning in this world, *My Kingdom is not of this World*, it is heavenly and spiritual. And therefore [g] Christ hath not made Laws to overthrow policies and States, but for the better ordering and establishing of them. [x] *Tractat. 115. in Johannem.* [g] *Hom. 23. ad 13. 14. Rom.*

Is not this one of his inviolable decrees promulgated by his

h Rom. 13. his elect Servant and Apostle h Saint *Paul*: *Let every soul be subject unto the higher powers.*

Philalethes. What higher powers?

Theodidactus. Such as bear the sword, to whom tribute is due. And hence * *Augustine*, *Chrysostome*, * and almost all the ancients, have understood *Paul* to speak, *tantùm*, only of secular powers?

* Jesuita Perer. disputat. 10. nu. 13 ad Rom.
* Atque omnes ferè veteres.

Philalethes. Who are subject unto these higher secular powers?

Theodidactus. *Every soul*, * although an Apostle, an Evangelist, a Prophet, whosoever he be. This the Apostle St. *Paul* himself did testifie in his own person, who i stood at *Cæsars* judgment, where (saith he) ἐδεῖ κρίνεσθαι I ought to be judged, unto whose sentence out of dutie I am to submit my selfe.

* Chrysost. in 13. ad Roman. with whom Theodor. Theophil. Oecumen. do accord.
i Act. 25.

And no marvel if Saint *Paul* acknowledged himself subject unto *Cæsar*, when his Master Christ paid unto him tribute, and confessed one of *Cæsars* subordinate Magistrates, k *Pilate* to have power over him, and that given from above.

k John 19.

l Heb. Our eternall l high Priest, as man, thus humbling himself under the command of civil powers; his chief Disciple Saint *Peter* also writeth unto his *fellow Presbyters*, m whom hee exhorteth m *to feed the flock of God*, that they n would submit themselves unto the n *King as unto the Superiour.*

m 1 Pet. 5. 2.
n 1 Pet. 2. 15.

Philalethes. These two exhortations of Saint *Peter*, that his *fellow Presbyters* would *feed the flock of God*, and also *submit themselves unto Kings*, seem to be repugnant one to the other; For Kings that have given their names to Christ are sheep of *Gods fold*, and so to o obey their spiritual Pastors *having over-sight of them.* And if Kings are to obey their spiritual Pastors, how are spiritual Pastors subject unto Kings.

Heb 13.

Theodidactus. p All the tribes of *Israel* (and therefore the tribe of *Levi* and the Priests) witnessed that the Lord had said to *David* thou shalt feed my people *Israel.* And

King

King *David* himself calleth them his [q] sheep: Kings then are also Pastors, and all within their dominions, even Priests themselvs are sheep of their fold.

[q] 2 Sam. 24. *David cum angelum vidisset percutientem in plebem, ait ego peccavi, & ego pastor malignus feci, & hic grex quid fecit? Ambros. Epist 28.*

Philalethes. This instance doth not satisfie the doubt I moved, but rather doth strengthen it: for how can Kings and Priests be mutually Pastors one to another?

Theodidactus. After a divers manner. A *Pastor*, or Shepherd (saith [r] *Chrysostome*) *may with great authority enforce his sheep to suffer the curing of their wounds when they are not willing hereunto, and may compel them to keep in fertile and safe pastures, if they go astray and feed in barren places.* Such kind of Pastors by a borrowed speech are Kings, who may command their Subjects by the terrour, and compulsion of corporal punishments. But *Bishops* or *Priests* (as the same [s] *Chrysostome* speaketh) *are to move men by perswasion* spiritually to be *cured, and not by offering* [t] *violence, as Lords over Gods heritage.*

[r] *Lib 2. de Sacerd.*

[s] *Ibid.*

[t] 1 Pet 5.3.

As therefore all the faithful are to [u] *submit themselvs one to another*, in Christian reproofs, and admonitions; So Princes are to be obedient unto spiritual Pastors, beseeching them as Embassadors from Christ, and delivering unto them his heavenly message. And if Princes by this message learning what is acceptable unto God, shall by their Authority enjoyn it publickly to be embraced, they may enforce the same spiritual Pastors to obey his command by temporal chastisements.

[u] 1 Pet. 5.5.

A Prince sailing unto some forraign Port in his own ship, and guided by his own Subjects, in this maritime passage he submitteth himself unto the conduct and direction of the Pilot; whom notwithstanding, if he wilfully erreth in the performance of his duty, he may severely punish with loss of liberty, goods, or life: So Princes in the Church, which the Antients have resembled unto a ship, walking towards the Port of Heaven, they are to hearken unto the meanest of Gods servants, sincerely declaring unto them the sacred will of God; yet if they shall publish rather their

own errours than Gods truth, or otherwise offend, Princes may correct and punish them, and they are patiently to obey.

Princes then owe obedience unto Gods direction uttered by his Embassadors for the salvation of their souls, by reason of which pretious benefit x ordinarily attending their Ministry, *Nothing* (saith * *Ambrose*) *is more excellent, nothing more sublime than a Bishop.* And again, Gods Ministers owe obedience unto Princes, and are subject unto their coercive punishments; who are free from all punishments that man may inflict. In which respect * *Tertullian* in the name of all the Christians in his daies, saith, *We honour the Emperour in such sort as is lawful for us, and expedient for them as a man next unto God, and obtaining from God whatsoever he hath, and only inferiour unto God.*

x Jo 20.
* *De dignitat. Sacerd. cap. 3.*
* *Ad Scapulam.*

Philalethes. Did any other Fathers of the primitive Church acknowledg this eminent Sovereignty in the Emperors of those times.

Theodidactus. As many as had occasion to write hereof. * *Optatus* saith: *There is not any man above the Emperour.* * *Chrysostome* saith of the Emperour *Theodosius*: *He had no man equal unto him upon earth*, he was *the top and head of all men upon earth.* y *Cyril* writeth unto *Theodosius* the yonger: *Vestræ serenitati, unto your Excellencie there is no state equal*, much lesse superiour. z *Agapetus* affirmeth of the Emperour *Justinian*, *He hath a higher dignity than any man: he hath not upon Earth any higher than himself.*

* *Lib. 3.*
* *Hom. 2. ad pop. Antioch.*
y *Præfat. lib. adverſ. Julian.*
z *In parænes. nu. 1. & nu. 21.*

Philalethes. If the antient Fathers of such different times (for between *Optatus* and *Agapetus* there were neer two hundred years) almost in the same phrase of speech so extolled the dignity of the Emperour; when did the Bishop of *Rome* challenge his pretended eminency above the Emperour?

Theodi-

Theodidactus. Not five hundred years after Christ: For then *Pelagius* the first Roman Bishop of that name thus writeth unto *Childebert* King of *France*: [a] *With how great study and labour are we to strive, that for removing the scandal of suspition, we may minister the obsequiousness of our confession unto* KINGS, *unto whom the holy Scripture commandeth us to be subject.* Neither six hundred years after Christ: for about that time [b] *Gregory the great, likewise Bishop of* Rome, *religiously confessed, that power was given from above unto the Empereur above all men.* And then reckoning himself in this number of *all men*, [c] addeth, *I being subject unto your command*, not out of feined humility, but out of conscience and duty, *on both parts have payed what* [d] *I ought, because I have* yielded *obedience unto the Emperour, and not holden my peace in what I thought for God.* Nay, nine hundred years from Christ, the Bishops of *Rome* were in such subjection unto the Emperours, that even in that age the Emperours punished them with the deprivation of their Bishopricks, if they were criminous, as *Otho* the Emperour deposed *John* the 22. for his impure and vitious life.

a *Epist.* 16 *ad Childeb. tom.* 2 *Concil.*

b *Lib.* 2 *Epist. Epist.* 61.

c *Ego jussioni subjectus.*

d *Quod debui.*

Philalethes. *At what time then did the Bishop of* Rome *first so far exalt himself above the Emperours, as to presume to deprive them of their imperial Crowns, and depose them from their Thrones?*

Theodidactus. More then a thousand years from the Ascension of our blessed Saviour. *Gregory* the seventh, otherwise called *Hildebrand*, chosen Bishop of *Rome* [e] about the year of our Lord 1073. was the first that did attempt this prophane and scandalous outrage *against the Emperour* Henry *the fourth.*

e *Beller. in Chron.*

I read and read again (saith [f] *Otho Frisingensis* an Historian, living near the times of *Hildebraud*) *the gestes of the Roman Kings and Emperours, and* [g] *nowhere I find any of them, before this man* (*Henry* the fourth) *excommunicated by the Bishop of* Rome, *or deprived of his kingdom.* And the ill success of the chief *Actors* in this furious *attempt* of deposing this Emperour, might well have discouraged

f *Lego & relego. Lib* 6. *cap.* 35.

g *Nusquam invenio quemqu m ante hunc.*

the Bishops of *Rome* in succeeding ages to meddle again with such ungodly enterprises. *Rodolph* Duke of *Suevia* whom (at the instigation of *Gregory* the seventh) some of the Princes of *Germany* had set up to take the Empire from *Henry* the fourth by force of armes, in fighting against this Emperour he lost his right hand: and when, by reason of that and other wounds, he was ready to breath out his distressed soul, [a] *looking on the stump of his arm, and fetching a deep sigh, he said unto the Bishops that were about him, Behold this is the hand wherewith I did swear allegiancee to my Soveraign Lord* Henry. And Pope *Hildebrand* himself (whiles he was in contention with the same Emperour, to depose him) by the consent of his own people the Romans, [b] *was deprived of his Popedome*; and afterwards lying at the point of death, [c] *he called unto him one of the twelve Cardinals, whom he loved above the rest, and confessed unto God, Saint* Peter, *and the whole Church, that he had greatly sinned in the Pastoral charge which was committed unto him, and that at the instinct of the Devil he had stirred hatred and heart-burning amongst men.* For *Hildebrands* deposing of *Henry* the fourth, was like the *Violence of a tempest, which stirred up so many calamities, so many schismes, so many perils of bodies and souls, that it alone* (saith *Otho* [d] *Frisengensis*) *through the fierceness and continuance thereof, may sufficiently prove the greatness of mans misery.*

a *Vespergens. Anno* 1080.

b *Sigeb. Anno* 1084

c *Sigeb. anno* 1085 Found this written of him.

d *Chron. lib.* 6 *cap.* 36

Philalethes. *Two most remarkable examples! they do clearly illustrate that speech of the Wise-man,* Take not part with the seditious; for who knoweth the ruine of them both? *But all this while you have declared only the truth of the first principle of* Kingly Soveraignty *in his excellent Majesty; That receiving* authority immediately from GOD, he hath no Superiour to punish him or chastise him, but GOD alone. *I would therefore now intreat you to take the same paines in establishing the second principle of his supreme power*; The bond of his Subjects, in obedience unto his Majesty, is inviolable, and cannot be dissolved.

Theodidactus

Theodidactus. The principal meanes, whereby the seditious sons of *Belial* do pretend that this *sacred bond* may be dissolved, are either supposed crimes in the persons of Princes, *as Tyranny in governing, Infidelity, Heresie, Apostacy*; or Episcopal acts of the Bishop of *Rome, as his Dispensations, and Excommunications.*

Philalethes. *How do you prove, that Tyranny in government doth not unloose this bond?*

Theodidactus. Was not *Saul* a Tyrant, [a] *in hunting after the soul*, and [b] *seeking the life of* David, who was [c] *most faithful unto him amongst all his servants*, whom he himself confessed to [d] *have rendred unto him good for evil?*

a 1 Sam. 24. 13
b 1 Sam. 22. 23
c 1 Sam. 23. 13
d 1 Sam. 24. 18

Was he not a bloody oppressor, in commanding *Doeg*, without any just cause of offence, violently to run [e] *upon the Priests, and to slay fourscore and five persons that did wear a Linnen Ephod; to smite* Nob *the City of the Priests, both Man and Woman, both Childe and Suckling, both Oxe, Asse, and Sheep, with the edge of the sword?*

e 1 Sam. 22. 18, 19.

The blood of so many Innocents did cry unto GOD for vengeance, and by his special Commandement ([f] *Who so sheddeth mans blood, by man his blood shall be shed*) deserved death: yet *David*, not an ordinary or private man, but by GODS own appointment designed unto the Kingdome, a chief Captain and Leader in the Kings battels, the Kings Son in law, when he had *Saul* delivered into his hands, and was encouraged by his servants to destroy him, said unto them, [g] *The Lord keep me from doing that thing unto my Master the Lords anointed, to lay my hand upon him; for he is the Lords anointed:* And after unto *Saul* himself; [h] *Wickedness proceedeth from the wicked, but mine hand shall not be upon thee:* and again unto *Abishai*, when the Lord another time had *closed* Saul *into his hand*; [i] *Destroy him not, for who can lay hands upon the Lords anointed, and be guiltless?* *Which Pious and Religious acts of* David *towards* Saul, *amongst the Israelites*, *Optatus* hath elegantly described, the

f Gen. 9. 6
g 1 Sam. 24. 6
h Verse 14
i 1 Sam. 26. 9

more effectually to commend them unto Christians. *David (saith [a] Optatus) had the occasion of victory in his hands, he might have cut the throat of his unwary and secure adversary, without any labour: he might without shedding of blood, without any conflict, have changed a publick war into a private slaughter. And his men, the victory, occasion, and opportunity encouraged him; he began to draw his sword, his armed hand was moving towards the throat of his enemy; but the perfect remembrance of* GODS *Commandements stayed him: he withstanding his men, and the occasions inciting him, in effect thus speaketh unto them: O victory, thou dost in vain provoke and invite me with thy triumphs: I would willingly conquer mine enemy; but I must rather keep Gods Commandements. I will not (saith he) lay my hands upon the Lords annointed. And so he repressed his hand together with his sword: and whiles he feared the oyl, saved his enemy.*

a L. b 2 adv rs. Parm.

Philalethes. *Our blessed Saviours own precept and commandement is clear enough for the preserving of the lives, or of any thing else belonging to our enemies:* Love [b] *(saith he)* your enemies, blesse them that curse you, do good to them that hate you, and pray for them that hurt you, and persecute you.

b Mat. 5.

Theodidactus. You say well, that these words are CHRISTS *precept* or *commandement:* our Saviours preface unto them (Ἐγὼ λέγω ὑμῖν,) I say unto you, it is my decree) doth sufficiently prove it; and the words immediately following them (*that you may be the Children of your Father which is in Heaven*) are a most forcible motive to stir us up readily, and with alacrity to yield obedience unto this commandement. Although then Kings and Princes, through their tyranny, persecution, and oppression, should be our enemies, as *Saul* was unto *David* (*thine* [c] *enemy*, saith *Abishai* of *Saul* unto *David*,) yet we are to love [d] them from our hearts, *to blesse and pray* for them with our tongues, and *to do good unto them* by our actions. For these duties by our Saviours commandement are to be performed of us unto private men that are our enemies; much more unto

c 1 Sam. 24.

d Salvator tria præcipit inimicis exhibenda: quorum primum diligere ad Cor pertinet; secundum nempe benefacere ad opus; tertium benedicere, i. bene precari & orare, ad linguam. Jansenius. Cap. 40. Tom.

unto publick persons, the Princes and Potentates of the Earth. That elect vessel Saint [a] *Paul* exhorting us to *bless all men by our prayers, supplications, and intercessions*, presently mentioneth *Kings, and all that are in authority*, as persons for whom, after a more special manner, we are to pour out our supplications unto God. Likewise *Tertullian* [b] teaching, that according unto the Christian doctrine, *To wish evil, to do evil, to think evil, is indifferently forbidden us towards all men*, thence inferreth, if we are not to offer the least of these injuries to *any man, much lesse to him that is so highly advanced by our* GOD, speaking of the Emperour.

a 1 Tim. 2.

b In *Apologetico* cap 36.

Philalethes. *Who was this Emperour, of whom* Tertullian *speaketh?*

Theodidactus. It was *Severus:* for under him (saith [c] *Hierom*) *Tertullian* flourished.

c *In Catal.*

Philalethes. *Was this Emperour a Tyrant in his government?*

Theodidactus. Yea, an unbelieving Tyrant, an Infidel, that did grievously persecute the Christians, whom he did [d] afflict *with the fifth famous persecution.*

d *Severus quinta post Neronem persecutione Christianos excruciavit;* OROS. & BARO: *an* CHR: 205. *Sævissima persecutione.* Baro. *to* 1 *anno* 45

Philalethes. *Then I perceive by* Tertullians *judgement, that not only tyranny, but likewise tyranny joyned with infidelity, doth not unloose the bond of duty and obedience from Subjects unto their Soveraign.*

Theodidactus. You may learn this truth from a more ancient and authentick Author then *Tertullian*, even from the blessed Apostle Saint *Peter:* This holy Servant of GOD writ his first Epistle in the [e] time of *Claudius* the Emperour, and did direct it unto his Countrymen the Jews, [f] *here and there throughout Pontus, Galatia, Cappadocia, Asia, Bythinia*, which were Regions then subject unto the Roman Emperour. For many yeares before *Claudius* raign, *Pompey* [g] the great made these Regions Roman Provinces.

e *The Remists in their table of Peter.*

f 1 Pet. 1

g Sigon: *Comment: in l b:* 2 *Sulpitii.*

And because some Seducers (as [h] *Josephus* witnesseth) had perswaded the Jews, under a pretext of maintaining their liberty, that tribute was not to be paid to

h *Judaicarum Antiquit: lib:* 18 *cap:* 1 & *lib:* 2 *de bello Judaico cap:* 12.

Cæsar, neither any *mortal man* was to be accounted as a Prince or Lord over them, but GOD only: Saint *Peter* exhorteth them so to be *free*, [a] *as not having their liberty for a cloak of maliciousness*, but as *the servants of GOD*, and to *fear GOD*, but yet *to honour the King also*: And although Magistrates be men, and so their *ordinance*, in regard of the persons in whom it doth reside, but *humane*: yet *to submit themselves unto* them, for *the Lords sake*, from whom they received their authority.

a 1 Peter 2. 16 & 18

Philalethes. *This* King, *whom Saint* Peter *would have his brethren the Jews* to honour, *and that as Supreme, cannot be any other then the Emperour* Claudius, *under whom (as you have shewed) Saint* Peter *writ his Epistle, and whose Subjects were the inhabitants of* Pontus, Galatia, Cappadocia, Asia, Bythinia, unto whom *Saint* Peter *inscribed his Epistle. And Saint* Peter *might well term this Emperour a King, because the Roman Emperours (saith* Appian) were in all their deeds and actions Kings.

Pag. Hist.

Theodidactus. Your collection and inference is very firm, and full of truth: And therefore Saint *Peter* exhorteth his brethren the Jews (himself residing [b] then at *Rome*) *to submitt themselves*; *and to be subject unto a profane* Infidel, a cruel Tyrant. For *Claudius*, upon the sight of the least [c] prodigy, worshipped the heathen gods after the custome of the ancient Romans: he was *naturally* [d] so merciless, and given to *bleod-shed*, that he would have *tortures in examinations*, *punishments* for *Parricides* executed in his *own presence*: *he had most cruel searchers of all that came but to salute him, sparing not any Sex or Age; delighted to see the faces of Fencers* (whose throats he had caused to be cut, for stumbling by chance in their sword-fights) *as they lay gasping and yeilding up their breath*: [e] *he was excessively given to the wanton love of women, and was* [f] *so inthralled unto his wives and freemen, that, as it was commodious unto them or stood with their affection, he granted honourable Dignities, conferred*

b Baro. anno 45 Rhemists in their table of Peter
c Suet. cap. 22
d Suet. cap. 34
e Suet. cap. 33
f Suet. cap. 29

the

the conducts of armies, and decreed impunities or punishments.

Unto such an unbelieving and bloody oppressor, Saint *Peter* earnestly exhorteth the believing Jews to yield obedience.

Philalethes. *After what manner? In outward shew and appearance, only of constraint, and because* (willed they, nilled they) *they were to obey?*

Theodidactus. No: for Saint *Paul* writing his Epistle unto the Romans [a] living under the same Emperour, commandeth [b] *every soul to be subject unto the higher powers*, and *not because of wrath*, not out of fear of outward force, or violence, *but for conscience sake*; and for that these higher powers are the *Ordinance of GOD, the Ministers of GOD.* And this is, as the same Apostle elsewhere [c] admonisheth, to yield obedience unto them *from the heart, as serving the Lord and not men.*

a Rhemists in their table of Paul.
b Rom. 13
c Col. 3. Ephes. 6

Which heavenly doctrine of the Apostles was afterward often iterated by the Fathers of the Primitive Church in their Writings, least by the fraud of Satan it might slip out of the minds of the faithful. *Justin Martyr*, in the name of the Christians in his dayes, saith unto *Antoninus*, an unbelieving Emperour, and a [d] persecutor; [e] *We only adore GOD, and in all other things* (not of constraint but) *cheerfully perform service unto you:* And *Augustine: The powers that are, are of GOD: hence we honour a Gentile placed in power, although he himself*, who holding Gods Order giveth thanks unto the Devil, *be unworthy: for the power requireth it, and deserveth honour*, as ordained of GOD.

d Persecutio 4. sub Antonino. Pellar. in Chron.
e Apol. 2. ad Antoni. Imper.

Philalethes. *How soever Infidelity doth not dissolve the bond of a Subject in duty and allegiance unto his Soveraign; yet may not Heresie and Apostacy?*

Theodidactus. Constantius, Valens, Valentinianus the younger, were Arian Hereticks: yet we read not that they were rejected by Orthodox Christians as unlawful, and usurping Emperours.

And

And (which is worse) *was not* Julian an Apostate, *an Idolater?* yet [a] *Christian Souldiers served this unbelieving Lord; and when he said, Go forth to fight, invade such a Nation, they obeyed.*

a *Aug.* 124 Ps.

Philalethes. *Some say this was for want of strength and forces to resist.*

Theodidactus. They could not want strength, when the greatest part of *Julians* Army were Christians, as it appeared instantly upon his death, by their joynt exclamation unto *Jovinian* his Successor: For this Army chusing *Jovinian* Emperour, and he refusing to have any Imperial command over them, because he was a Christian, and they Pagans, [b] *all of them with one voice made answer And we are Christians.* It was not then for want of power they obeyed, but rather, as [c] *Augustine* writeth of them, *They were subject unto* Julian *their temporal Lord, for his sake that was their eternal Lord and Master,* and out of obedience unto his commandements.

b *Rufin. lib. 2. hist. cap. 1*

c In Psal. 124.

If Subjects are obliged in duty, and out of conscience, cheerfully to obey *tyrannous, unbelieving, heretical, apostatical* Princes, as *Powers ordained of God*, with what alacrity then should we be in all things obsequious unto our *gracious and religious* Soveraign? *Gracious,* as being like unto GOD, whose Vicegerent he is in this, that his clemency and mercy *is over all his works: Religious,* in that he is a zealous propugner of the ancient and Catholick Faith, not only by his Kingly power and authority, but likewise by the *learned pen of a ready Writer.*

Notwithstanding some are so blinded with the Roman superstition, that they are ready upon some pretended acts of the Bishop of *Rome*, as upon his *Dispensations, or Excommunications,* to renounce their obedience unto so merciful and pious a Prince.

Philalethes. *May not then the Bishop of* Rome, *either by dispensing with the* law, *which bindeth Subjects unto obedience; or with the* Oath, *whereby they sincerely swear to perform this obedience unto his excellent Majesty, unloose the bond of their allegiance?*

Theodidactus.

Theodidactus. The Bishop of *Rome* cannot dispense with the Law of Nature; which [a] *from the first beginning of the reasonable creature is unchangeable*, nor with the Moral Law of GOD, [b] *whose Precepts are indispensable.* But the duty of Subjects in obedience unto their Soveraign, is grounded upon the Law of Nature; beginning with our first beginning. For as we be born *Sons*, so we are born *Subjects*: his *Sons*, from whose loyns; his *Subjects*, in whose Dominions we are born. The same duties of Subjects are also enjoyned by the Moral Law, and particularly (as you shewed in the very entrance unto this our Conference) in the fifth Commandment, *Honor thy Father and thy Mother:* where, as we are required to honor the *Fathers* of private Families, so much more the *Father* of our Countrey and the whole Kingdom. And as the Bishop of *Rome* cannot dispense with these Laws imposing upon us Obedience unto His MAJESTY, so neither with the Oath we take to persevere in this Obedience. When *David* said, *I have* [c] *sworn that I will keep thy righteous Judgements*, if the Bishop of *Rome* had been then in his fulness of power, could he have dispensed with this Oath? And so if any now, by the example of *David*, swear to keep Gods righteous Judgements of *not committing Adultery*, or of *honoring their Parents*, *and Magistrates*; he cannot free them from this Oath: but if we violate both these Commandments, we are as well *Rebels*, as *Adulterers*.

a *Aquin.* 1.2. *q.* 94. *Art.*5.

b 1.2. *q.*100. *Art.* 8.

c *Psal.* 119.

Philalethes. *Are not the Excommunications of the Bishop of* Rome *of more force to loose the bond of Allegiance, than his Dispensations?*

Theodidactus. These likewise have no power to work this effect. Excommunication upon a contempt unto the Church, doth not make a man worse than an [d] *Ethnick:* but you have heard that both Saint *Peter* and Saint *Paul*, earnestly exhort us to be subject unto Heathen,

d *Mat.* 18.

and Ethnick Princes; and therefore we may also yield obedience unto excommunicated Princes: besides, Excommunication (according to the doctrine of the [e] Romanists themselves) doth not free a servant from obedience unto his Master, or a son unto his Father. And Kings are as *Masters*, and *Subjects* as *Servants*; for so *David* calleth *Saul* [f] his *Master*, and stileth himself his [g] *servant*: Kings are as [h] *Fathers*, and subjects as *sons*; for so King *Ezechias* was a *Father* over the *Fathers* of his people; even the Priests; and therefore much more over the rest of his subjects. As then Excommunication doth not dissolve the bond of Duty between *Fathers* and *Sons*, of Service between *Masters* and *Servants*, no more doth it the bond of Fidelity between *Princes* and their *Subjects*. And so at length I have proved unto you, that neither supposed Crimes in Princes, as *Tyranny*, *Infidelity*, *Heresie*, *Apostasie*; nor the Episcopal Acts of *Dispensation*, and *Excommunication*; and so, in effect, that nothing can free Subjects from their Fidelity and Allegiance unto their Prince.

e *Aquin. in sup. quæ 23. Tolet Inst. Sacerd. l. 1. c. 9*

f 1 Sam. 24. 11

g 1 Sam.

h 2 Chro. 29. *Debora* a mother in Israel. *Judg. 5. 7.*

Philalethes. *Nothing! The* Seal *of* Confession *doth at least in part free some Subjects from special Duties of Obedience unto their Soveraign; as Priests from revealing Treasons, and Conspiracies which they know, as* Ghostly Fathers, *from the penitent. For if Conspiracies or Treasons be known unto a Priest in Confession, the Bond thereof doth binde him to conceal it,* [i] *because they are known unto him as unto* God, *whose Vicar he is in hearing the humble Confessions of repentant Sinners.*

i *Aquin. in sup. q. 11. Art. 1.*

Theodidactus. If Priests in Confessions do understand of Treasons and other enormous Offences, endangering the publick Safety of the Church or Common-weal as GOD, and as his Vicars; then they are to imitate GOD, whom they would represent, in the discovering of these grievous Crimes. For GOD always doth after a miraculous manner, and (as it were) by his own immediate

immediate finger, bring to light crying Sins, when they are done in secret, and for a time are inwrapped in darkness.

Did he not by the Birds of the Air detect the Murther of * *Ibycus?* And because the persons of Princes are more sacred than the persons of private men, GOD hath made a special promise in his Word, that he will detect [k] *Curses*, conceived onely in the heart, against *Kings*, by the *fowls of the Heaven* (that is) after a strange and miraculous manner, if by ordinary means they shall not be revealed. And therefore some Priests of *France* have detected intendments of Treason, onely in thought heard by them in Confession: and the Authors of these intendments have been punished with death. A [l] Gentleman of *Normandy* in *France* confessed unto a *Frier Minor*, that he had once a Resolution to murther King *Francis*, and that he repented of his wicked purpose. The Frier gave him Absolution, but revealed his wicked purpose unto the King: and after deliberation had thereof in the Parliament of *Paris*, the Gentleman was executed; and the Frier not punished with any Censure of the Church for his detection.

* *Ibycus ut perijt, vindex fuit altivolans gens.* Auson.

k Eccles. 10.

l *Bodin. lib. 2. de Repub. ca. 5*

Priests then are in GODS stead, whiles they hear *Penitents* confessing their sins, not to conceal these sins if they be enormous and dangerous unto the publick State; but according to their Commission, (*whose sins ye* [m] *remit, they are remitted*) to declare unto them the remission of their sins, as they are offences onely against GOD, and before his heavenly Tribunal.

m John 20.

Philalethes. *But the* Law of the Church *commandeth Priests to conceal all such sins as come unto their knowledge by way of Confession.*

n *C. Omnis utriusq; de Pœniten. & Remiss.*

Theodidactus. This Law of the Church, is but the Law of Pope [n] *Innocent* the Third, cited in the Decretals, (for he is the most ancient Author that the * Romanists can alledge for their *Seal of Confession:*) But were it a

* *See Valentia Tom. 4. dist. 7. q. 13. p. 1.*

Law of the whole Church, it is but an *Ecclesiastical Law*. Now if Duties enjoyned by GOD himself in his *Moral Law*, as *not to do any manner of work upon the Sabbath day*, may be omitted by our [o] Saviors Commandment, to save the life of a beast: May not some things, imposed onely by an *Ecclesiastical Law*, be neglected for saving the Life of a King, upon whom so many lives depend? So that neither the *Seal of Confession* doth free us from any part of the duties of Allegiance unto our *Soveraign*.

[o] *Mat.* 12.

Philalethes. *If the Bond of Allegiance from Subjects unto their Prince is so inviolable, that nothing, no not* the Seal of Confession, *can dissolve it; is there no means to stay the fury of a* Soveraign Commander, *if he should be so tyrannous and profane, as to endeavour to oppress the whole Church at once, and utterly to extinguish the light of* Christian Religion?

Theodidactus. Princes in their rage may endeavour wholly to destroy Christs Church: but in vain; because Christ hath so built it upon a [p] *rock*, that the strength and *gates of hell* shall not ever so far prevail *against it*, as quite to vanquish it. And when they do *labour* to effect so hainous an Impiety, the onely means we have to appease their fury, is *serious repentance* for our sins, which have brought this chastisement upon us; and humble *Prayer* unto GOD, who guideth *the hearts of Princes like Rivers of waters*. You know how before the coming of CHRIST, the visible Church was onely amongst the Jewes; and that, whiles they were Captives under the Persian Monarchs, *Assuerus* at the instigation of *Haman*, sent forth a Decree *to* [q] *destroy them all, both young and old, children and women, in one day*. Here the whole Church by the barbarous Designment of *Assuerus*, seemed to be in the very Jaws of Death, yet they take no Arms, they consult not how to poison *Assuerus* or *Haman*, they animate no desperate person suddenly to stab them; but there was onely [r] *great sorrow amongst*

[p] *Mat.* 16.

[q] *Esther* 4.

[r] *Esth. cap.* 4.

amongst them, and fasting, and weeping, many lying in *sack-cloth and ashes*, to humble themselves under the mighty hand of GOD for their sins, and to avert his wrath hanging over their heads, by the cruelty of so bloody a Tyrant.

And the ancient Christians, upon the like occasions, imitated these Jewes. For when they were threatned by *Julian* the Apostata, with an utter Extinction of *Christianity*, they hindred and [s] *repressed him with their tears, having this onely remedy against the Persecuter.* If any therefore are oppressed with the Tyranny of their Supream Governors, *let them* (saith [t] *Sanisburiensis*, even in the darknes of Popery) *flie unto the patronage of GODS mercy, and with devout Prayer turn away the whip wherewith they are scourged: * For the sins of offenders, are the strength of Tyrants.*

[s] *Nazienz. ora. 1. in Julian.*

[t] *Lib. 8. ca. 20*

* *Peccata enim delinquentium sunt vires Tyrannorum.*

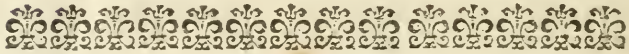
Philalethes. *To be freed from Tyranny and Oppression in this world, is a temporal benefit: and many times GOD hearkneth not unto our prayers for temporal benefits. How then are faithful and loyal Subjects to comfort themselves, against the pressures of merciless Tyrants?*

Theodidactus. Their onely comfort in this case, is that which Saint *Augustine* long since ministred unto them. *The rod of sinners* (saith he, speaking of wicked Masters and Magistrates) *lieth heavy upon the lot of the righteous; but not for ever. The time will come when one GOD shall be acknowledged: The time will come when one CHRIST, appearing in his brightness, shall gather before him all Nations, and sever them, as a Pastor severeth his Goats from the Sheep, and place his Sheep upon his right hand, and his Goats upon his left. And then thou shalt see many servants*, and subjects, *amongst the Sheep, and many masters*, and Princes, *amongst the Goats: and again many masters*, and Princes, *amongst the Sheep, and many* subjects and *servants amongst the Goats.* So that [illegible] all other helps and comforts do fa[illegible] [illegible]tressed S[illegible] [illegible] the Day of

of Judgement, the end of all transitory things, will bring an end unto their sorrows.

Philalethes. *With this end of all things, I pray you, let us end this our Conference; beseeching GOD so to affect the hearts both of* Princes *and* Subjects, *with a serious and frequent cogitation of this last Judgement; that they in Governing, these in Obeying, both in all their actions, and* whatsoever they do, *may (with Saint* Hierome) *have the voice of the Archangel always sounding in their eares,* Arise from the dead, and come unto Judgement.

De Reg. & Monacho.



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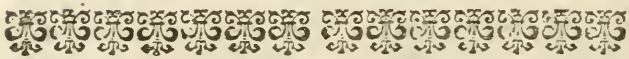

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